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"CHRISTIAN UNITY"

A

SERMON

PREACHED BY

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Christian Unity

"That they may all be one." John 17:21.

The context shows the intensity of Christ's desire for the unity of his followers. The 13th to 17th Chapters of John reveal the intimate fellowship of Christ with his disciples. But in the 17th chapter Christ's desire becomes so intense that he rises instinctively from conversation with his disciples to communion with his Father; and the burden of his prayer is the unity of believers. The four-fold cry "that they may be one" and the conviction twice expressed that their union with each other and with him will convince the world that God has sent him show at once the Master's estimate of the importance of Christian unity and his intense desire for it.

I. The Grounds of This Desire.

A little reflection reveals the grounds of this desire. First, the cost of our ecclesiastical divisions ought to lead us to some plan of co-operation. In almost every village in our land, of from one to three thousand people, from three to six churches are found—each costing from $1,500 to $6,000 or $8,000. (We know one village of 2,500 people with thirteen churches.) Were the groups of Christians in each village united in the purpose to render the largest service to the community, the nation and the

world, such wasteful rivalries could not endure. Were the strongest corporation on earth to fall into such divisions as would lead to the building of six to eight rival headquarters in every village in the land and the placing of four or five agents in that town to compete for the common business, that corporation would face bankruptcy within a year. Were the money which we now use in our sectarian struggles spent in accordance with the spirit of Christ's prayer, we could maintain a church in every village and in every country region of our land, could care for each neglected spot and each foreign race in our cities and could speedily enter upon plans to carry the gospel to every human being upon the globe.

At the very time when we are pursuing our sectarian courses, we are proclaiming our ecclesiastical liberality. Few Protestant denominations are bigoted enough to claim that the rest of us so fail to follow Christ as to compel them to deny us fellowship. Most of us are humble enough to reckon our fellow Christians as equal to ourselves. But after boasting of our liberality, we refuse to enter into practical cooperation, and build altar over against altar in every village in our land. What is this but the exhibition of the same ecclesiastical bigotry which sacerdotalists practice? Protestantism has gone too far not to go further. In recognizing the Christian

character of our sister churches and then failing to unite with them for the salvation of the community, of the nation and of the world, we are left without even a rag to hide our naked ecclesiastical selfishness.

We can not remain blind to the world wide movement toward the unification of all related interests. With scholarship recognizing no national boundaries and science becoming one around the globe; with business combining into trusts and forming international combinations; with laborers wisely entering unions; with nations entering into alliances, and no solution of world conflicts in sight save an international court,—it is simply incredible that the church, called to lead and inspire the nations, should prove the laggard in civilization; and it is a thousand pities that our own church fifty years after the war is over should still leave her own breach unclosed. God help us to remove that anachronism during the next few years.

With serious neglect at home of our colored people, of our immigrants and our city slums; with children untrained in industries and with economic inequalities; with intemperance and social vice still rooted in our land, and with a thousand million souls in the world for whom Christ tasted death still uninformed of God—it is incredible that our Christian forces should still paralyze their energies by petty divisions in every

village in the land. We prophesy that within the next few years groups of Christians will begin uniting their forces into one Protestant Church—not to save money for themselves, but to send forth a representative to help capture the world for Christ. If we follow the practice of double enrollment permitted by union churches in the seaports of the Eastern world, joining a union church and at the same time retaining our membership in the mother church, no denomination need lose a member through this co-operation. The cost of our division pleads for a United Christendom.

Second. But a far graver evil grows out of our divisions. The late William R. Huntington of the Protestant Episcopal Church wrote: "The two chief concerns of the twentieth century are international arbitration and the unifying of the Christian Church. * * * It was a unified church which in our mother land created out of the heptarchy a realm; and it may be the achievement of a united church to transform the vast welter of competing forces we call the world political into a true cosmos, a united system of states which shall re produce on a far larger scale the ancient Christendom." Recent events add great force to Bishop Huntington's suggestion.

It is not true to say that the rivalries of the Christian churches are the cause of the European war. But it is true that the Christian forces of Europe have through ecclesistical divisions failed so to restrain the political and economic rivalries of Europe as to prevent the European war. An incalculable loss is falling upon the world which might have been prevented by a united Christendom.

Third. Our separations from each other and from God have led to spiritual weakness, and we have failed to convince the world that God was in Christ and that He still abides in us. The whole prayer shows that that which Christ covets for us goes far deeper than mere external uniformity. It is a real, spiritual union of believers with each other through their common fellowship with God. Wesley made two great contributions to modern Christendom: One, the doctrine of Christian experience corresponding to Bacon's doctrine of scientific experiment. As Bacon taught that we learn what is true of the material world —not by a priori speculations, but by experiments, so Wesley taught that we may know the truth of Christ, not by theological discussions, but through Christian experience, by the witness of the Spirit following our obedience to God's commands. Wesley thus puts Christianity upon an experimental basis, and in some measure in line with modern science; but this is possible only

through the conscious union of the soul with Christ. Wesley's second contribution to Christendom is his recovery for the modern church of the ancient doctrine of sanctification. If we adopt entire obedience to God as our working plan of life, to be realized here and now by the aid of the Holy Spirit, and maintain uninterrupted fellowship with Him, even the world will soon recognize supernatural power flowing down from and through the church. Such a union with God and with each other as would long ago have convinced the world that God is in His church, such an influence over the conscience of Europe by the united spiritual forces of Christendom as would have prevented the world-war, and such a union of the Christian forces in our towns and villages as would enable us to double the laborers for the spiritual conquest of the world—these are some of the facts which help us to understand Christ's desire for Christian unity.

II. The Cause of Our Divisions.

The root cause of ecclesiastical divisions is ambition If even Jesus wrestled with this passion, shall we either as individuals or as churches hope to escape the struggle? Upon the contrary may we not expect to find ambition strong in proportion to our strength as individuals or as churches? Religious and political ambition are the keys to the Maccabean wars, to the long strug-

gle between the Roman Catholic Church and civil governments around the globe. Political authorities have tried to control religion because they recognize, in the language of Professor Seeley, "religion as the great state-building principle." Because religion brings tremendous political power, every Roman sovereign claimed to be the Pontifex Maximus; and every Chinese Emperor usurped the place of Christ and claimed to be the Son of Heaven, i. e., of God. On the other side, because civil government is so powerful an instrument of human control, Judaism repeatedly in her history Taoism and Buddhism in China and the Roman Catholic Church have made—not the emperor, but the High Priest or Pope ,the supreme power on earth.

While the hope of the church for political domination is doomed, ecclesiastical ambition is not dead. If any church can become the vicegerent of God, or even the favorite channel of the divine grace, it may look forward to the control of the human race for time and for eternity. If any one therefore dreams that ecclesiastical ambition is dead, he has small knowledge of history and no insight into human nature. Ecclesiastical ambition is all the more dangerous, because it hides the naked hideousness of personal and worldly ambition behind the mask of loyalty to God and devotion to His Church.

At this point Methodism is not beyond danger. Our boasting rendering us obnoxious to other churches; our ecclesiastical ambitions blinding our eyes to our own selfishness; our worldliness and our parochialism—spending for ourselves while forgetting the dying world—raise the question in all prophetic souls as to whether we have not reached the high water mark in our history and are henceforth to ride on a receding tide. God forbid. Surely there are among our toiling millions generous service, much secret prayer, widespread humility and unconsciousness of self. Oh, that in the coming elections, in our legislation, and in all our service, Methodism would fling away ambition and lose sight of self, and seek only to spend and be spent for others. Who ever heard or read of a Christian church dying through over-service and self-forgetfulness? If we served even unto death, we should hear God sounding forth the decree, Wherefore I have highly exalted her and given her a seat at my right hand.

III. Cure of Our Divisions.

We have thus far considered briefly I, Christ's desire for the unity of believers, and some grounds of that desire; II, the root cause of our divisions. Let us now, in the third division, con-

sider somewhat more fully the remedies.

The first principle essential to spiritual fellowship and coworking is the recognition of the inherent equality of us all before God. This is the conviction which underlies all struggles for religious and political freedom; it is the fundamental principle of Protestantism, of democracy and of industrialism; and it has so fully survived in the history of all nations and races as to demonstrate its divine origin.

The aristocratic element, which exists in all races and invades all religions, denies this inherent equality of men. Caste is the basis of Hinduism; and Buddhism was the democratic protest. Judaism fell by exalting itself to the headship, not by service but by divine election. Caste invaded Christendom and attempted boldly to root itself in the New Testament through a false interpretation of the power of the keys. The power of the keys rested upon the Spirit of God in Peter which inspired his confession: Jesus said: "Flesh and blood hath not revealed this unto thee but my Father which is in heaven." This power was retained by Peter only so long as he retained the Holy Spirit. Christ follows Peter's confession of his Messiahship by an unfolding of the Messiah's sufferings and death which he should accomplish at Jerusalem. Peter,

perhaps unduly exalted by the power conferred upon him, and full of love and tenderness for Jesus, at once puts forth his new power to prevent the carrying out of Christ's program. He took Jesus and began to rebuke him, saying: "Far be it from thee, Lord. This shall never be." But the power of the keys failed utterly on Peter's attempt to exercise it. What was the cause of the failure? The fact that Peter had, almost unconsciously, yielded to temptation and turned God out of his heart for Satan. So Jesus cries to this impotent apostle "Get thee behind me, Satan." The promise sprang from the indwelling of the Father; the power disappeared with the disappearance of God from his heart. The same exegesis is forced upon us in Matt. 18:18, where Christ confers the identical power of binding and loosing—not upon Peter alone, but upon the whole church. But Christ immediately follows and interprets the promise by adding: "If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them; for where two or three are gathered together in my name, there am I in the midst of them." Here Christ clearly shows that the power of the keys is the power of prayer. and that the power of prayer is the power of His presence in the hearts of believers. John 20:23, where the same

power is again offered to the church, puts this interpretation beyond dispute. Jesus after his resurrection meets the body of the disciples in the upper room He breathes on them and says: "Receive ye the Holy Spirit; whosesoever sins ye forgive they are forgiven; whosesoever sins ye retain, they are retained." The promise of the power to forgive rests upon the reception of the Holy Spirit. Indeed so clear and consistent is the teaching of the New Testament that all power including our talents is conferred upon us by God for special service, and that essentially we are all created equal before him, that Paul sweeps away all racial and legal and sex distinctions in his statement: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye all are one man in Christ Jesus."

Hence the advocates of caste now attempt to reinforce the teachings of the New Testament by the hard, cold facts of science. "We must admit, they say, that God both in nature and in revelation has placed children under the power of parents, making their economic condition, their education, and in some measure their spiritual life dependent upon fathers and mothers who often are poor and ignorant and vile. We must further admit, they say, that men come into this world endowed by God with un-

equal talents, and that unequal talents spell unequal opportunities for time and eternity." Yes, for time, but not for eternity. There is an election in the Bible. But search the Book from cover to cover and you will find that it is an election to service. Abraham was called not simply or chiefly that he and his seed might be blessed, but that "in thy seed shall all the nations of the earth be blessed."

If God had ever bestowed any throne upon any being by virtue of his superior nature or his peculiar relation to himself, his only begotten Son, Jesus Christ, would have inherited that throne. But even Christ came to the throne by no divine privilege. Listen to Paul's inspired statement as to how Christ reached his coronation. "Have this mind in you which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death. Yea, the death of the cross. Wherefore." not because of his birth or his nature, but because of his choices and his suffering, "wherefore also God highly exalted him and gave unto him the name which is above every name."

Here is the divine basis and the only divine basis of authority. The authority of parents springs from and rests upon their service of their children. Even the state recognizes this principle, and where parents refuse to support their children, deprives them of the control of these children. Different talents are indeed bestowed by God. But the men of superior talents are ordained for harder service; and any devotion of these talents to personal advancement is a contradiction of the divine plan. Besides, the final and eternal rank depends—not upon our talents but upon our fidelity in their use. It was because of her entire devotion that the widow's mite in our Saviour's sight outweighed all the gold and silver in the treasury. You and I indeed cannot invade Europe with our faith like a Paul, inaugurate a Reformation as Luther did, or found a church like Wesley. But we can give our single talent to God with a consecration as complete and a fidelity as perfect as these men of mighty faith. And if we do this, wherever we stand in the sight of men, we may at last stand shoulder to shoulder with Luther and Wesley and Paul before the throne of God.

A second principle upon which Christian cooperation depends is the law of love manifested by service. God deems this law of so much importance that he

has brought us into the world—not by the process of direct creation, but through families; because in the family parents instinctively love and serve their children and children, parents. Millions of fathers and mothers are laying down their lives upon the family altar, thus following—at a distance and instinctively perhaps—but no less really, in the footsteps of Him who trod the heights of Calvary. The family is a divine institution whereby God calls us out of pure individualism into love manifested by service, at least of the clan "Therefore shall a man leave his father and mother and cleave unto his wife; and they shall be one flesh."

But beyond the family is the nation, and the Bible teaches us that the nation also is a divine institution whereby God calls us out of the narrow love of the family into the broader love of our particular race. "The powers that be are ordained of God." Millions of brave men in all generations, and never more than now, have abandoned ease and pleasure, have even been drawn from the service of their families, and have laid down their lives upon the altar of the nation. These, too, as Bishop Nuelsen pointed out Friday morning, have been following—at a distance and unconsciously perhaps, but no less really, in the footsteps of Him who saved others while Himself He could not save.

But above the family and above the state is the church, and the church also is a divine institution whereby God calls us out of the narrow love of the family and the broader love of the nation into the universal love and service of the entire race. What is the Church's charter? Jesus Christ hath "tasted death for every man." What is the church's prayer? "Our Father"—a recognition of the fatherhood of God and the brotherhood of man. What is the church's commission? "Go ye therefore, and make disciples of all the nations. Upon what does the commission rest? Upon the New Testament revelation, God "made of one every nation of men to dwell on all the face of the earth." The danger of national or race devotion is that it stops with a partial gospel. There is not a line in the New Testament supporting a national church. Upon the contrary a national church in its very name and nature is a sectional Church. The moment the Methodist Episcopal Church abandons her divine charter, cuts off her mission churches, excludes the twenty-five nations represented in this General Conference and becomes the Methodist Episcopal Church of the United States, that moment she signs her doom. Thank God that in the late revision of our Constitution we struck out "of the United

States" from our name, and became a world-wide church. The missionary episcopacy originated before the constitution of our church was amended and when it was regarded as unconstitutional to locate bishops of "A Methodist Episcopal Church of the United States" in a foreign land. The constitution having been amended the maintenance of a lower body of Bishops for a foreign field is an anchronism which the church in due time and in proper manner surely will correct.

Thoughtful men in the light of the European conflagration are beginning to see that Christianity is neither an outworn philosophy nor an iridescent dream. Jesus' teachings are not only practical, they are the only practical solution of our world problems, because they are the only teachings which can secure national, race and economic equality, conserve civilization and save humanity.

Denominationalism in the Church is a reversion to nationalism. It is a repudiation of the Church's charter of universal brotherhood and service in the interest of a section of the race supposedly elected by God to special privileges and authority. What a pity that at this crisis when nations are in a death struggle and the interests of humanity are being sacrificed, the church is impotent! What a thousand pities

that our failure to lead the nations to reconciliation is due to the fact that we have failed in fellowship among ourselves! How can we lead the nations to a European peace when we ourselves have not reached unity in Europe or in any other part of the world? How can we summon with any divine power races to supreme allegiance to Christ, while we are rendering supreme allegiance to our denominational organizations in the face of our Master's cry for the unity of believers? Surely in the divine order a united Christendom must precede a federation of the world.

Third. Under the first main head we have spoken of Christ's desire for Christian unity and the grounds of that desire. Under the second main head we have portrayed the cause of our divisions. Under the third main head—the cure of our divisions, we have discussed the two principles upon which unity must rest; the recognition of our equality before God, and the application of the law of love. But under this division an additional principle must be recognized if a cure is to be effected, viz: Present action along practicable lines rather than indefinite waiting for impossible conditions. Our Commission on Faith and Order is asking the Churches what concessions in doctrine they can make for the sake of unity. The motive here is worthy of all praise, but I fear that the method is wrong. The method of mut-

ual approach is not along doctrinal lines. The intellect discriminates, distinguishes one phase of truth from another; hence the intellect is always divisive in its tendency. Action calls for power; it feels the need of co-operation, hence action tends to union. Labor seeks combinations; business tends toward trusts; war makes alliances a necessity. There is no present hope of the reunion of Christendom upon a credal basis. The church must turn from speculation upon the basis of union, and enter upon her labor of Christianizing the world, must begin doing business for the Kingdom, must engage in a war against Satan; then like John Wesley she will speedily cry for a "league offensive and defensive with every soldier of Jesus Christ."

Practical fellowship and co-operation is not an impossible ideal. It is by no means clear that Christ calls upon us to sacrifice wholly or in any dangerous sense our various organisms and unite in a single external organization. Paul illustrates the diversity of the church by the well-known figure of the body. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the seeing? And if they were all one member, where were the body." Christian unity certainly demands such external organization, adjustment and unification of our forces as will enable us to co-operate efficiently.

But the Church no more implies one uniform external organization than an army implies that all the troops shall be in the infantry, the artillery or the navy. Paul makes as much of diversity as of unity. We must not discredit the whole history of Protestantism and revert to a sacerdotal philosophy. Every church has won some priceless privilege for humanity which must not be sacrificed by pushing unity into uniformity and swallowing up smaller in larger organizations. It takes the peculiar graces and service of all the churches to represent the infinite Christ. And if we unite with the Methodist Episcopal Church, South, or the Methodist Protestant Church, it must be with no dream on our part of swallowing up their members in a Methodist Episcopal Church. Upon the contrary we should most solemnly resolve that the ideals for which they stand shall not be dimmed in the sight of God or men. All the colors of the rainbow must be merged to produce the white light of eternal truth.

Paul in closing his figure of the body makes clear Christ's headship of the church. He does not dream that this head is himself or Peter or any apostle on earth. "Now there are diversities of gifts, but the same Spirit. And there are diversities of administration, but the same Lord. And there are diversities of operations but it is the same God who worketh all in all." The head-

ship of the church, as thus portrayed by Paul, is the blessed Trinity. To leave no possible doubt Paul adds: "Now ye are the body of Christ and members in particular." Aloofness from Christ constituted schism. Separation from him spells spiritual death. The union of us all in him constitutes the living church. As Ignatius has well said: "Where Christ is, there is the Catholic Church."

Again our co-working must not be at the expense of any man's convictions. A Christian Scientist and a scientific physician cannot treat the same patient at the same time, without one of the two sacrificing his convictions. Two teachers—one belonging to the old Chinese school and the other trained in modern pedagogy, cannot teach in the same school. Even more impossible is it for two Christians holding radically different views of conversion, of the meaning of the church and the value of the sacraments—however consecrated each may be—to unite in the spiritual training of the same group of immortal souls; and any attempt to do so means, on one side or the other, disloyalty to convictions and the sacrifice of personality. All we can do in such cases is to divide our task and each work according to his convictions, keep our hearts open for more light, and trust that the scientific test of experiment may guide us in the end into the truth. For in

stance, Dr. Hans Rost, an eminent Catholic writer on economics, shows by indisputable statistics that the Protestants of Germany hold a larger proportion of the important economic, political and scientific positions than their members entitle them to; and he pleads for the universal, unhampered scientific training of Roman Catholic children to enable his Church to maintain her influence in the modern world. At the same time two Protestant writers in Germany show by indisputable statistics that Roman Catholic families in Germany are larger than Protestant families, and plead for a return by Protestants to the old-fashioned family virtues in order to preserve the Protestant population of Germany. Here a Catholic is pleading for the Protestant position, and two Protestants are pleading for the Catholic view and practice. It is not impossible for even Catholics and Protestants as the result of experiments, and especially of Christian experience, to reach common ground on many practical matters during the coming generation. How much more ought it to be possible for our own Methodist people to unite for the salvation of our country and of the world! Here again let us recognize that any sacrifice of convictions on either side is a weakening of personality or Christian character—the development of which is the supreme aim of

Christ. Hence there must be no sacrifice of our convictions on the colored question. Black and white brethren in the Methodist Episcopal Church recognize that, without any sacrifice of convictions, by mutual action on both sides—in the North and the South alike—we have fallen into different social groups, we worship in different churches, and are organized into separate Annual Conferences. If, therefore, the colored people themselves should say to their white brothers: For the sake of greater responsibility and more rapid growth, give us colored members a Central Conference slightly broader than you have given Europe, India and China, that we may meet all the other colored members of Methodist Churches in the United States and act upon our common problems, but at the same time permit us to hold our membership in the Methodist Episcopal Church and our seats in the General Conference, as you permit your Chinese children—such a favor could be granted with no sacrifice of our convictions.

Upon the other side we believe the Methodist Episcopal Church, South, is as much interested (and far more deeply concerned) in a wise and Christian settlement of the colored problem as we are. One of their great leaders told me

during the past quadrennium that he did not believe that his church would require as the condition of reunion any sacrifice of our convictions on the colored question. I confess to some modification of my own views and a deepening of certain fundamental convictions during the quadrennium. I had thought that in case our colored people wished to leave the family home and form a great independent church with all their colored brethren-- such action might be for the best interests of us all. But I have become profoundly convinced that the best interests of the Kingdom demand the maintenance of our union with our colored brethren. An exclusively white man's church is a mutilated church. God save us from any further maiming of the body of Christ!

Again as the American union is impossible without the federal states, still more impossible is a world-wide church without a large amount of local autonomy. Our church already has gone further than either Great Britain or the United States in this direction. The United States grants the Filipinos a territorial legislature and pledges them ultimate independence, but does not admit their representatives to Congress. Great Britain seats representatives of Ireland in Parliament but has not yet inaugurated a local legislature. She has granted Canada a local legislature, but has

not yet seated Canadian representatives in Westminster. The Methodist Episcopal Church has granted Europe and Southern Asia and Eastern Asia Central Conferences for the management of their local affairs, and at the same time seated their representatives in the General Conference. Just because this is the more Christian solution of the problem, it is wiser statesmanship than the nations have yet displayed. But if Great Britain grants an Irish parliament and also grants seats to the representatives of Canada and Australia and South Africa at Westminster, as she surely will, she must adopt the federal principle of the United States and grant a subordinate parliament or legislature to England, to Scotland and to Wales for the management of purely local affairs. So our General Conference is already overwhelmed with world-wide and local problems. Moreover, having granted China, India and Europe, Central Conferences for the management of their local affairs, you have a plain right to Central Conferences for the management of your local affairs. Already bishops, ministers and laymen within episcopal areas are feeling the need of mutual conferences for the advancement of their schools and colleges, of their hospitals and homes, and of their city and rural problems. Even if we were not to unite with the Methodist Episcopal Church, South, their suggestion of Quadrennial

Conferences is exceedingly wise, and some such Conferences are inevitable in a world-wide Church, such as our own today.

Summary and Outlook.

The equality of all Christians before God is not only the specific teaching of the New Testament but the inevitable outcome of the Christian life. Despite the attempts of the priestly party in the old dispensation and of the Judaistic party in the early Church, despite the attempts of sacerdotalism in the church of the Middle Ages, and of kingcraft and episcopacy in Europe since the Reformation, despite the attempts of capitalism in modern industry, and of the white races to dominate the political world, and despite the attempts of masculine authority in all ages,—the irrepressible movement of the new humanity in Christ is toward religious freedom and equality, toward political freedom and equality, toward equality of economic opportunities and equality of races and sexes; and under the divine providence these movements are as irresistible as are the incoming tides.

We are recognizing a new phase of evolution. As the human race is multiplying and filling the earth, we need all the land for our support. Hence all dangerous and even useless species in the animal and vegetable kingdoms are being rooted out, while wheat, rice, corn,

and the domestic animals which supply man's needs are multiplying. What is this but an inevitable and increasing stage of evolution in which we have the survival of the fittest in the sense of the most serviceable? A higher illustration of this phase of evolution is found in the struggle of races in America. The Indian had many noble traits; but he was upon the whole proud and lazy—unwilling to serve even his own family, and demanding large areas of land for the spontaneous growth of the fruits and the game sufficient for his support. The white man was willing to cultivate the soil and live on a tenth of the land which the red man demanded. The black man at first showed some less developed traits than his Indian cousin But he was willing to serve. Hence under the new evolution, while the red man is threatened with extinction, the black man has become a permanent factor on the continent. Nature is interpreting the Gospel: "Blessed are the meek, for they shall inherit the earth."

The new evolution is operating among civilizations and religions. God has thrown Christianity into the welter of the pagan world along with Buddhism, Hinduism, Confucianism, Mohammedanism, and said, Let the fittest survive. But the fittest is the most serviceable. Mohammedanism, with its belief in one God and its hope of the future life, in many places swept out paganism, be-

cause it did more for the people who accepted it than paganism could do. But Mohammedanism with its paralyzing doctrine of fate and its degrading practice of polygamy and slavery and its contempt of modern science is doomed; and already five-sixths of its more than two hundred million people are under the dominion of so-called Christian governments. Judaism has survived in this struggle of religions because the Old Testament does more for the race than any other ancient faith, and Reformed Judaism is teaching the ethics of the Sermon on the Mount. Who doubts that Christianity with its fatherhood of God and brotherhood of men, its provisions for sin through Christ, and its indwelling Holy Spirit, its law of love and its hope of heaven—will supplant all pagan faiths, simply because it does more for those who accept it than these faiths can possibly do? So in the struggles within Christendom for any single church or nation or race to dream of universal sway through some divine election or natural superiority is for that church or nation or race to repeat the program of Satan with its inevitable banishment from the Kingdom and the life of God.

Finally, if we can effect this union with each other and with God through Christ, we can exercise such moral in-

fluence during the twentieth century as will save the nations from a race war which, if it comes, will desolate our globe. The white races constitute fifty-two per cent. of the population of our globe, and the yellow races thirty-six per cent. With the decreasing rate of birth among our white races, and an increasing rate among the yellow races, the population of the globe before the close of the century will be fifty per cent. white and forty per cent. yellow. But the white races now control politically every continent upon our globe; And the yellow races are shut out of Australia, out of North America and through our example practically out of South America, out of Europe, out of Africa—pre-eminently the colored man's continent, and through Russia out of Northern Asia. We submit whether the exclusion by fifty per cent. of the population of forty per cent. from five continents, not all of which are effectively occupied by the white races, and their restriction to one-half of one continent has the warrant of either Christianity or statesmanship. Japan already feels keenly the injustice of these universal restrictions, and the dissatisfaction of China and India are inevitable, and not distant. If we persist in this greedy policy we shall soon consolidate the yellow races, while we white men are divided into bitter camps fighting each other to the death. Only as the

Christian churches rise above their present divisions, unite with each other in unselfish love and above all with Christ, can the power of God so pour down upon Christendom as will prevent a race war in comparison with which our present European struggle will prove a skirmish. Above all, Christ's prayer was for not a merely external union, but for the union of our souls with God. The supreme need of the Church is the indwelling of the Holy Spirit. The reinforcement of our personality by Christ, the development of the spiritual superman, the evolution of a new humanity in Christ will convince the world that God was in Christ and that He abides in us even as He dwelt in Him. "That ye may all be one." "I in them and thou in me that they may be perfected into one."